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The ✓ Chronicle of the London
Missionary Society

THE

Missionary Magazine

AND

CHRONICLE.

MADAGASCAR.

THE intelligence received from Madagascar since the publication of the Annual Report of the Society, which extends over three months, supplies abundant evidence in confirmation of preceding information both from the capital and the provinces, and will, we are sure, deepen the gratitude of our Christian readers, and stimulate to renewed and enlarged efforts on behalf of the Mission.

We are particularly gratified in being able to state that the political and social state of the country has become more consolidated and tranquil; the Government of the Queen has acquired strength and is administered generally with justice and impartiality, while the principles of religious freedom are faithfully maintained towards the Native Christians. The absurd and extravagant rumours in reference to the death, or rather the life, of Radama II., which seem to have been propagated from political motives, have almost died away, and the apprehension of any hostile attack on the Island by foreigners has subsided. We trust also that the modifications in the treaties between Madagascar, both with England and France, which have been conceded during the visit of the Malagasy Envoys, will tend to restore good will and amity, and be followed by commercial and friendly intercourse highly beneficial to all parties interested. But, above all, we rejoice that every succeeding post renews the gratifying assurance that the Word of the Lord has free course and is glorified. New places of worship are opened, congregations are enlarged, and the monthly additions to the number of Church-members, many of whom are connected with the influential families of the capital, afford conclusive proof of the growing strength and social influence of Christianity.

The REV. WM. ELLIS, writing under date March 1st, gives the subjoined representation of the state and prospects of the Mission :—

“Quietly and satisfactorily the Gospel continues to spread among the people, and as continually is it our privilege to behold the evidences of the work of

the Divine Spirit on their hearts. No month has passed for a long time in which additions have not been made to the number of communicants in our Churches, and few weeks pass in which we have not letters from distant places conveying Christian salutations and asking for books.

CONTINUED PROGRESS OF THE GOSPEL IN DISTRICTS OF THE COUNTRY
DISTANT FROM THE CAPITAL.

“Last week some Christians from *Vonezongo* wrote, making inquiries respecting a course of Christian duty in a special case, and also asking for Testaments and copies of the Psalms. In their letter they stated that the number of believers was increasing greatly, both men and women. They were, indeed, many, but their books were very few. I supplied their need; and though they had been two or more days on the journey, they rested in the capital only one night, and set out on their return the next day.

“This morning, since writing the foregoing, a Christian messenger, from a post 300 miles to the S.E., has arrived with a letter from the Christian governor of the place, whom I knew during my former visit to Madagascar, giving an account of the increase of the Christians in that neighbourhood, and asking for books. We do, indeed, thank God and take courage under these unequivocal evidences that the Lord is carrying on His own work in this land, and I communicate them that, while you sympathize with us in our difficulties, you may also share our joys, and rest with us on the same sources of trust and hope. The letter referred to is dated on the 13th of February, the officer and his companions having been so long on their journey to the capital. He will return after the feast, and I shall then write and send them books.

EXTENSION OF MISSIONARY LABOURS IN ANTANANARIVO.

We are lengthening the cords of our tents also *in the Capital*. A temporary house for public worship is nearly finished on the spot whence the martyrs were thrown over the precipice, in which I have no doubt we shall soon gather the nucleus of a congregation that will occupy the Memorial Church to be erected there. Last Sunday, assisted by Mr. Toy, I opened a neat and respectable native chapel, capable of holding 600 persons or more. It stands nearly in the centre of the capital, and but a few yards from the gate of the residence of the Prime Minister, by whom the erection has been much encouraged. The place was crowded on the day of opening, and I observed but very few connected with any of the other congregations in the city.

“The progress of the Gospel is not only a cause of unspeakable joy at present, but every month that it continues it casts forward a brightening light on the future, as, thanks be to God, it renders the return of persecution in that future less and less probable. Therefore, though we witness nothing extraordinary or new in the course of events connected with our sacred work, we have increasingly solid grounds for encouragement and hope of the highest and best kind—evidence that the Spirit of God is operating on the hearts of the people in connection with the word and ordinances of the Gospel.

“Never were labourers more needed, never, perhaps, were claims more urgent, than those which Madagascar presents just now. The difficulties are

great, and the influences unfriendly and opposed to the Gospel are numerous and powerful; still the Christians hold their ground, and their numbers continue to increase; not so numerous, perhaps, as a month or two ago, but still sufficient to show that God is giving testimony to the word of His grace in the fruits which it bears. This prosperity is not confined to the operation of Christian agency within the capital, but is probably more evident in the villages around than in the capital itself. The steady advance of Christianity among the people, amidst all the difficulties and ungenial influences by which it is continually surrounded, makes all difficulties and trials seem comparatively light. We feel assured these substantial grounds of encouragement will not be forgotten nor overlooked by the many sincere friends of the Madagascar Mission in their devout and grateful acknowledgments to God, while the exigencies and perils of the Mission inspire and urge fervent supplication to the throne of grace on its behalf. I am often very much encouraged by observing the difference in the outward conduct even of those who do not connect themselves with the Christians.

EFFORTS OF THE NATIVE CHRISTIANS TO EXTEND THE GOSPEL IN THE COUNTRY.

"You will be glad to hear that the Lord continues to enlarge His kingdom in Madagascar; and, amidst much that needs improvement, we have many signs of satisfactory progress among the Christians. Our United Prayer Meetings are well attended, and the people are understanding their duty to provide their own places of worship, and are making truly commendable efforts in furtherance of this important object. I have had two lists of native contributions, towards the erection of places of worship, brought to me during the past week. In these the members of the Church and congregation have tried what they could raise among themselves first, and then have come to ask assistance from their friends in the capital; and on these occasions they usually pay us a visit—often a preliminary one—to secure, if possible, the promise of assistance when they set to work. I have had much pleasure in giving a little help to those who have really striven to help themselves, and I should be truly thankful if any generous friends to the evangelization of Madagascar should confide to my charge any sums they might be disposed to give towards these and similar efforts. It is certainly one means of very extensive good, peculiarly applicable to the circumstances of the people at the present time."

The following brief passage from a letter of Mr. Kessler more than confirms the statements of our Brother Mr. Ellis:—

"Although we have had disappointment and affliction, the state and prospects of the Mission are more favourable than ever: almost every week new members are added to the Church, and Christianity is extending on all sides. I hope our good friends at home will not be discouraged, or lack in their support of this Mission, for *I am more convinced than ever that there is no other Mission-field to be compared with Madagascar*; and our united prayer here is for the safe and speedy arrival of our friends from Mauritius, so that our hands may be strengthened, and we may be enabled to work with all our might and with renewed zeal and energy."

GROWING INFLUENCE OF CHRISTIANITY, ESPECIALLY IN THE OBSERVANCE
OF THE SABBATH.

The succeeding important and gratifying statement on this subject, from Dr. Davidson, will be read with great pleasure :—

“ The work of the Mission is, so far as I can see, prospering. A new congregation was opened yesterday, and it was so crowded that when I went up I could not get a seat. Without having any positive data, my impression is, that since our arrival the numbers of Christians—I mean hearers—have increased at least one-third, and the members in still greater proportion. One most pleasing and hopeful sign is the regard to Sabbath. The market, which stands opposite my house on Andohalo, is nearly deserted on Sunday ; in fact, in this respect Antananarivo is decidedly in advance of London. The fact that so many officers, civilians, and slaves, attend the church, prevents very many duties from being performed on that day, and consequently gives a Sabbath to their associates without their consent ; sometimes, no doubt, against their wish. A heathen merchant need not bring his cloth to the market, for the Christians at least will not buy. The heathen, also, if wishing to buy anything, will prefer to wait until Monday, because the Christian dealers not being in the market on Sunday, they cannot have the same variety to choose from, nor will they be able so well to secure the advantages of competition. In this way I have noticed that the dealers in many articles have become gradually fewer ; and last Sunday I observed for the first time that every cloth-stand, without exception, was deserted. This is a most cheering sign in every point of view, as it cannot fail to raise the character of the people intellectually, morally, and physically.”

VISITATIONS OF DISEASE AND DEATH.

It will be observed from the preceding communications from Madagascar, that our Missionary Brethren, amidst much to cheer and encourage, speak with deep feeling of their difficulties and discouragements. The heaviest of these have arisen from the visitations of disease and death, by which their limited and inadequate numbers have been seriously diminished. On a subsequent page our readers will learn that it has pleased God to remove MR. STAGG, on whom the interests of education specially devolved ; and we grieve to add that MRS. PEARSE, wife of the REV. JOHN PEARSE, who gave promise of more than usual devotedness to the spiritual and eternal interests of the people, has suddenly sunk under the fearful influence of pulmonary disease, and has been ordered to return home as the only means of preserving life : indeed, it may be doubted, from the mournful statement of her case, whether she will be able to survive the voyage. The following affecting letter from her husband contains these heavy tidings, which are to all her friends as unexpected as they are grievous :—

“ Antananarivo, March 30th, 1864.

“ DEAR AND REV. SIR,—It is my painful duty to inform you by this mail that I have been compelled, on account of the severe illness of my wife, to

decide to return to my native land as soon as a more settled state of the weather will allow us to attempt the journey to the coast, unless, indeed, Mrs. P. should be so much worse that this may be impossible.

"That I am compelled to act thus will, I feel sure, be the cause of no small anxiety to you, while to myself it is a trial under which at times I almost sink. I left England with my beloved partner in good health, having a strong desire to labour in this part of the Lord's vineyard, and both of us prepared to stay many years before returning to England. The hand of the Lord has brought her very low, and all my hopes seem disappointed, and my schemes frustrated.

"With an earnest desire to assist me in every good work, and with intellectual qualifications that seemed to fit her eminently for her labours, my wife promised not only to be a blessing to myself, but one also, and that in no small measure, to the Society with which it is my privilege to be connected. How strange it seems to us that she should so soon be laid aside, and that her earthly course should be threatened to be brought so prematurely to a close!

"That the climate has had not a little to do with developing the disease from which she suffers, I think admits of little doubt. From her infancy she has enjoyed unusually good health: there is no consumption in her family. Before her acceptance by the Society we forwarded two medical certificates, both certifying to her good state of health. There was, humanly speaking, a prospect of her living to labour in the vineyard many years.

"I should have been glad to have written home and asked your advice before finally deciding upon returning, but that the case did not admit of. I feel that I shall not want your sympathy, and that, under the circumstances, you will approve of the course I am taking.

"Our present purpose is to leave early in the month of May. This is rather early, and some would dissuade us from attempting the journey so soon; but Dr. Davidson says most decidedly that it is the least of two evils, as he fears, if Mrs. P. stays till June, she will not be able to take the journey. * * *

"But to turn for a little from my trials to my joys. You will be pleased to know that we are still permitted to pursue our great work without interruption, and that in my labours I meet with much encouragement, and with much that calls for gratitude and praise. I have been able to make considerable progress in the language, so that I can read very fairly, and carry on a conversation without very much difficulty. In connection with my Church I read and pray, and now conduct my Church meetings. I have not yet preached, as the school has taken up so much of my time lately. It will interest you to know that since the death of Mr. Stagg the numbers have not decreased, but that we still have an average attendance of some 110 children. In the various branches of instruction they make very satisfactory progress, and, from the observations I have made, I think they prove themselves on an equality with many children in our English schools. My chapel at Analakely continues to be well attended, and at our Church meeting last Wednesday we admitted six more new members.

"In the midst of so much that is encouraging, it is with feelings of deep sorrow that I anticipate my removal from this scene of labour, while those among whom I have laboured are equally sorry that I should leave them. The Chris-

tians are very kind to me and my wife. Hardly a day passes but what some of them come to our dwelling asking after her welfare, and frequently bringing with them some little present. They frequently offer prayers for Mrs. P.'s recovery, and their petitions are marked by great earnestness.

"I remain, yours very sincerely,
(Signed) "J. PEARSE.

"REV. DR. TIDMAN."

INDIA.

BERHAMPORE.

VISIT TO A HEATHEN "MELA," OR FAIR.

OUR Indian Missionaries frequently visit these scenes of public resort, in which great numbers of the people are gathered together, and advantageous opportunities are afforded of preaching and teaching the truths of salvation to thousands who have never heard the joyful sound. The REV. GEORGE SHREWSBURY, of Berhampore, in the month of March last visited a *Mela*, distant about eighteen miles from the city of Moorshedabad, and his description of the scene which follows will afford both interest and instruction. It exhibits, indeed, in common with all forms of Paganism, the mournful combination of credulity, superstition, and gross vice; and should remind us of the difficulties and discouragements under which our Missionary Brethren pursue their generous but trying labours, and teach us the duty of sustaining them under their burdens by affectionate sympathy and earnest prayer.

KOPIL ESHWAR MELA.

ORIGIN OF THE MELA.

"This fair was instituted to commemorate the miraculous finding of an image of Shiv. The story is briefly this:—A certain man was in the habit of sending his cows to graze in a field by the river's side, until it happened that they came home with their udders empty. This was repeated again and again, and, on a watch being set, it was discovered that the cows gave their milk of their own accord, over a stone half buried in the ground. This, as may be supposed, perplexed the man not a little, and at length became the subject of his waking thoughts and nightly dreams; at any rate, the story goes that one night Shiv appeared to him in a vision, and said, 'Take me up and build me a house.' This explained all the mystery. That stone was Shiv, to whom, under his name of Kopil Eshwar, cows are sacred. The man obeyed the vision, built a temple, set up the stone idol in it, and called it Kopil Eshwar. The fame of the new shrine spread abroad, and people began to resort to it. The first temple has long since disappeared; it was swallowed up in an encroachment of the river. I mentioned this to a man as an instance of the vanity of idols, since if Shiv could not save his own house, how could he save others; but the answer of the man was ready and complete: 'Oh,' said he, 'the god wanted to bathe and called the river to him.' The present temple is

to the north of Shoktipure, and the mela is held in an open space between it and the town.

DESCRIPTION OF THE SCENE.

"A mela, or fair, what is it like? Not exactly like an English fair, nor yet altogether unlike. They were no doubt established in the first instance to meet a real want. In large districts, scattered over with villages and small towns, the annual mela is the only opportunity the people have of procuring many articles of daily use, without taking a journey to some large town, and accordingly they resort to the mela for the sake of procuring a supply. As roads and railroads multiply, the need for the mela is done away. We hear a great deal of their former magnitude, but they are not very large now, and every year we may expect to see them become less.

"At these melas, as at English fairs, the shops or stalls are ranged in rows forming a kind of street, sometimes with an awning of some sort stretched from side to side. Most of the shops are of the slightest description. They consist of three sides and a roof, all of sticks and straw, perhaps with a middle wall which shuts off a small space where the shopkeeper may sleep and eat. Structures of a more substantial kind are reared where goods more valuable or more perishable are kept, but all are slight, and one can hardly help speculating upon the rate at which they would fly before the north-western hurricanes which come on at this time of the year; but fortunately the weather has been remarkably fine during my stay. In the various stalls are to be seen almost everything the native ever wants: vessels of all kinds of earth, stone, and brass, for eating, drinking, and cooking; gods and goddesses, door-posts, window-frames, and shop-benches or counters. Lions and shrimps are represented in clay, painted to look like silver; but why these two alone of all the animal creation, I really cannot tell. Here, too, are hookhas, shoes, sweetmeats, books, boxes, looking-glasses, whistles, toys, spices, tobacco, &c., &c. The whole thing is stamped with more of a commercial appearance than fairs in England. Trade and not amusement is the presiding genius. The only provision for amusement that I saw was a kind of turn-about or up-and-down, something like what are common in England. You may get in and take a ride in it of ten or twelve times up and down for the small charge of one pice.

LABOURS OF THE MISSIONARY AND CATECHISTS.

"To this place I came on the 14th of this month (March), intending to stay about a fortnight. Close by Shoktipure is a silk-factory with a small house belonging to it. The factory is closed, and the house unoccupied, so I sought and obtained permission to use the house for the few days of my stay. Two Catechists, Chunoli and Porom, are with me, besides Bishonath, who has come to sell Bibles. We have been out morning and evening to preach in the mela and the villages around; in the morning the two Catechists going in one direction, and I in another, while in the evening we went all together to the mela. Here too Bishonath took his stand for the best part of the day, with his books exposed for sale.

"I was at first greatly disappointed with the size of the mela, it was so much smaller than what I expected; and though it increased considerably afterwards, it is not very large now. Howbeit, we have always had a good

number of listeners. As I pass through the bazar, I often hear it said, 'There goes Jesus Christ's man'—an honourable appellation—would that I deserved it more. Amongst the listeners have been those whose bearing could not but inspire one with hope. Quiet and serious, they listened attentively to the preached word, and went away apparently pondering what they had heard. There were some who annoyed us by coming day after day with the same questions, and interrupting us with the same objections; yet, when they protest that they really desire to get at the truth, why may I not, at least sometimes, believe them? It certainly cannot be an easy thing for a man to abandon as wrong that which for twenty or thirty or forty years he has firmly held to be right.

INDIFFERENCE OF THE NATIVES.

"Of a very large portion of the people I think it may be said that they are altogether careless about which is true—Christianity or Hindooism. It contents them to do what their fathers did and their neighbours are doing, and they cannot conceive that they ought to change their religion because they have not a better reason for keeping it. Besides, they like, as it is natural they should like, the licence which their religion allows them; and then there is the fear of breaking caste. They commend the truths of the Bible, admit the entire reasonableness of the Divine plan of salvation, offer not a word in opposition to what we advance, but just go away ignoring the question altogether. What can we do to arouse them? We tell them again and again the message of salvation, and pray for an exercise of God's awakening power. Only let them have such a sense of the powers of the world to come as shall overcome their fears about losing caste, and then they will come to the cross. Oh, when will the Breath come and breathe upon these slain that they may live?

"This negative kind of resistance is discouraging, but most heart-sickening at times is the active opposition we encounter. It is in this that we see most of the blindness and wickedness of the human heart. The lust and obscenity of their gods and goddesses are defended with the most unblushing effrontery, and the greatest falsehoods and absurdities are put forth with brazen-faced assurance. I have no time to write, nor would you have patience to read, all that passes between us. Indeed, I cannot write that of which I am often obliged to speak. One's heart is ready to break to see men's minds beclouded with ignorance and sin, and they loving to have it so.

"The Mahommedans, as usual, treated us with indifference and contempt. Said they, '*We worship God, what do we want with your Jesus? Our books do not tell us to worship Him.*' And so they turn from us with scorn, or noisily oppose us. A very respectable and intelligent looking man one day pushed his way through the crowd when I was speaking, and began what was meant as a very severe rebuke, for my saying that Jesus was God.

CIRCULATION OF BOOKS.

"Books of all kinds are eagerly sought after. The desire to get them is only equalled by the unwillingness to pay for them, and in too many instances I am afraid a book is valued, not as containing so much truth, but as consisting of so much paper. Bishonath has been very unsuccessful in

selling the Scriptures. I fixed very low prices—about a quarter of the value, yet even that was too much. So long have tracts and Scriptures been given away, that our asking a price is looked upon as an imposition, and resented as such. Boys were the most persevering applicants. Seldom did I go through the bazar without a number of youngsters running after me and shouting, ‘Sahib, give me a Jesus Christ;’ meaning, of course, a book about Him. Rather more than three hundred tracts were given away—not many, you may think; but many of these consist of from thirty to forty pages, and the number of readers is small compared with the population.

“I expect to go back to Berhampore to-morrow, having been down here now just a fortnight. I think my stay ends just at the right time. The wind is whistling and seems to threaten a storm. I shall be happy if I escape one on my way.

“G. SHREWSBURY.

“March 28th, 1864.”

SOUTH TRAVANCORE.

CHARACTER AND DEATH OF A NATIVE EVANGELIST.

THE friends of the Society are well aware that the extension of the Gospel in the province of SOUTH TRAVANCORE has been much greater than in any other part of India in which the Society labours. Its operations in that province have been prosecuted for more than half a century, and at the present time there are *eight* efficient European labourers. They, however, derive their greatest assistance and encouragement from a numerous body of *Native Agents*, many of whom are admirably qualified for their peculiar labours. One of their number has lately been called to his rest. He bore the honoured name of JAMES SHERMAN, and was supported by the kind friends at Surrey Chapel who were so long blest with the ministry of that man of God. The Rev. G. O. NEWPORT, of Pareychaley, in which district the departed Evangelist chiefly laboured, has supplied a brief memorial of his life, from which we are sure the friends of native agency will be encouraged to help forward that most important branch of Missionary work.

“Pareychaley, 29th April, 1864.

“MY DEAR DR. TIDMAN,—Interested as you are in our Missions in general, and especially in that department of them which has to do more immediately with the heathen themselves, viz. the itinerant department, you will be very sorry to hear that our friend James Sherman, the indefatigable and warm-hearted preacher to the heathen in the Pareychaley district, has gone to his rest. His death, though doubtless great gain to him, is a great loss to the Mission; for though we may get other agents to take his place, who are his superiors in education and ability, we shall never get any to surpass (if even to equal) him in courage, earnestness, and devotedness to his work.

“I have endeavoured to collect a few particulars of his life, for the information of his kind supporters and other friends of the Mission.

EARLY HISTORY.

"It appears that he was formerly a palmyra-tree climber, like the great majority of our Christians in Travancore, and that he became a convert to Christianity about twenty-five years ago. He was then living in the Neyoor district, and continued to do so for some time afterwards. About twelve or thirteen years ago he was employed by the Missionary in the printing-office at that station, but still continued to climb trees night and morning. Afterwards, during the time that Rev. C. C. Leitch had charge of the Neyoor district, he was fully employed as a Catechist, and laboured in that capacity for some three or four years.

HIS POVERTY AND SELF-DENIAL AS A CHRISTIAN EVANGELIST.

"Conceiving himself specially adapted for preaching the Gospel to the heathen, and having his heart full of that glorious work, he left his settled employment and travelled hither and thither in the prosecution of the labour which he himself had chosen. As he was very poor, and unable to subsist without a fixed salary, or the charity of the Christians whom he might fall in with, he drew up a sort of testimonial or petition stating his object in thus moving about, and the need there was that they should supply his bodily necessities. In this document he states, that he had a wife and five children depending on him for support, and that this thought gave him some uneasiness at first; but when he remembered that it was written, 'Cast all your care upon Him, for He careth for you,' he rid himself of his fears, and gave himself up to his work.

"This tour, if such it may be called, was chiefly confined to Tinnevely, but he travelled as far north as Madras, a distance of 400 or 500 miles from his home, trusting entirely for his sustenance to the charity of strangers, and preaching the Gospel of the blessed God to all castes and classes of people whom he met in his way.

"I am in possession of a letter written by a native Christian of Tinnevely respecting him. He says that, although many persons had come from Travancore into Tinnevely for the professed purpose of preaching the glad tidings of salvation to the heathen, some of them were merely actuated by a desire of getting a comfortable livelihood. This man, (James Sherman), however, was proved to be of a different stamp; for though they purposely kept him without food a whole day and night, and plied him with vexing and annoying questions while he was preaching to the heathen, he never flinched, but continued proclaiming his message in the face of all opposition until thoroughly wearied out with hunger and fatigue.

"After this tour, he returned to Travancore and came to reside in Pareychaley district. The Rev. J. Abbs, who was then Missionary here, employed him as an itinerant preacher to the heathen, which office he held till his death.

INCESSANT LABOURS.

"Since I entered upon the charge of this district, there has been no agent whom I saw less, or spoke to less, than James Sherman. He never had any business to transact with me beyond presenting his report and receiving his pay month after month; nor had I any need, on my part, to interfere in any

way with his labours. He knew and loved his work, and would have gone on just the same whether there had been a Missionary over him or not. Although his house was in the Mission compound, and very near the bungalow, I scarce ever saw him, for he was rarely at home, but almost always out in the district prosecuting his glorious mission.

"I remember on one occasion he asked permission to go to Nagercoil to see the Assistant Missionary. I gave him permission, but added, 'Make yourself useful on the way.' This occurred before I could speak in the vernacular, and therefore the words were obliged to be translated to him by an interpreter. I don't know whether they were interpreted as I intended them or not, nor whether his reply was clearly rendered to myself in return; but I was informed that he replied to the effect that he was not in the habit of letting any opportunity, however small, pass away without doing his best to improve it. This testimony I believe to be true.

"He never lost a minute in useless or selfish deeds, but was constantly on the watch for fresh opportunities for glorifying his Master's name.

"Friday is allowed the agents of this district as a rest-day, for their bodily and spiritual refreshment; but I do not believe that our departed friend, James Sherman, ever took that day for himself. For his spiritual improvement all days were alike to him—he read his Bible and prayed as he walked along the road from village to village—and as for his bodily rest, he never seemed to feel weary except when really ill.

HIS FEARLESS COURAGE.

"He was a most courageous and uncompromising preacher to the heathen, and his zeal was not always tempered with judgment. On one occasion, when the ladies of the royal family were travelling along the public road, he managed to force his way to the palanquin of the mother of the king, and besought her to believe on the Lord Jesus Christ. For this, I believe, he was soundly thrashed by the *peons* (guards) who were on guard at the time. On another occasion he entered into the presence of the king himself, and urged him in like manner to trust in the Saviour of the world. This time he was seized and imprisoned; but, on the king learning who he was, he was set at liberty.

"While speaking on this point, I will just make one extract from the last report he ever presented. He writes: 'March 5th. Having heard the Dewan (Prime Minister) was to be at Cooleatory to-day, I proceeded thither, but could only preach to the crowd of people who attended him. When I spoke to them about the salvation of their souls, some of the officials asked, 'What is salvation?' I replied, 'Heaven.' They then asked, 'Who has ever seen heaven? have you ever seen it?' I read to them 2 Cor. 5th chapter, gave them some tracts, and came away. In this way I strive with my utmost ability to do good to high as well as low, and pray daily for God's blessing upon it all.'

HIS ILLNESS AND DEATH.

"From what I have said, you will easily imagine how surprised I felt a few days ago, when I saw James Sherman standing near the Mission bungalow and *doing nothing*. I was not long kept in suspense. He said he had felt ill the day before, but persisted in going to the market to preach as usual—had

returned much worse, and had been very ill with dysentery the whole night long. I gave him some medicine, but did not take very much notice of it, as I had had several cases of dysentery, and in fact had had a slight attack myself. I thought, therefore, that the change in the weather might have produced it, and that it would pass off soon. A day or two passed, but he was still ill. I had given him various powerful remedies, but they all failed of the desired effect. I therefore thought it best for him to go to Neyoor to Dr. Lowe, and provided four men to carry him, for he was too ill to walk.

"This was done; but he said he thought he should have died on the road. For a few days he seemed improving; but relapse came on, and he sank through excessive weakness. Of his last few minutes I have received the following brief statement from Dr. Lowe. He writes: 'You will be sorry to hear that poor James Sherman died yesterday afternoon. He was improving till Sabbath morning; but he then had a renewal of his attack. This was checked by Monday morning a good deal, but he sank through weakness. He was very happy, and very grateful for any attention we showed. He spoke to his daughter very solemnly, and seemed very anxious, just before death, to warn all and invite all to the Saviour. I saw him in the forenoon, and he was full of joy, as he said, in prospect of soon seeing Jesus. On going my rounds among my patients, in the afternoon, I had just entered the room where he was, when he died.'

"Such was the end of James Sherman, and such was the ruling principle of his life, to 'warn all, and invite all to come to the Saviour.' I have mentioned before, how great our loss is, and you, sir, will fully understand it. The life, labours, and death of such a man are a great encouragement to us who labour here, and I doubt not would be to all supporters of Missions in England, if known to them. The fact that the Gospel has saved such a man, has been his life comfort, and his daily message to the heathen, and at length secured him a happy and triumphant entry into glory, is a sufficient proof that the labours of missionaries have not been in vain; and it furnishes strong grounds for hoping that in future time many more like him will arise to honour the Saviour by their lives, and glorify Him by their labours.

"I am afraid I have taken up too much of your time, and that you will think I have made too much of the incidents which I have narrated. I have thought it due, however, to the kind supporters of James Sherman to give them a correct and full account of their late representative in the Mission field. I shall feel glad, therefore, if you will kindly communicate to them as much of this as you think they will care to know, and beg them not to discontinue their subscription on account of the death of their agent, but to use their utmost endeavour to double it, so as to support *two* such agents in this district. In my printed report of this district for the year I inserted extracts from our lamented friend's journal, and mentioned the fact that nearly 100,000 heathens are calculated to be living in Pareychaley district alone, in addition to the many thousands in other parts of Travancore; it will, therefore, be obvious that *two agents* in this department of our Mission work are insufficient, but will be truly acceptable. You will have seen from my report, which I forwarded in February last, that for the last seven months I have been enabled to preach to the people in their own

tongue. I desire to express my thankfulness to God on this account, and to hope on for the future.

“With our united kind regards to the Directors, yourself, and Mr. Prout,

“I remain yours affectionately,

“G. O. NEWPORT.

“REV. DR. TIDMAN.”



DECEASE OF MISSIONARIES.

It is with deep regret we have to announce the recent removal by death of several highly esteemed labourers in the field of foreign service, the majority being females, the exemplary and devoted wives of missionaries, who survive to deplore their loss, and to carry on their arduous work uncheered by the soothing companionship and ever ready help which had heretofore divided their cares and multiplied their enjoyments.

DEATH OF MR. C. H. STAGG, OF MADAGASCAR.

Our departed friend, who, with five other missionary agents, left this country for Madagascar in April, 1862, on arriving at his destination applied himself with assiduity to the department of labour assigned to him, viz.: the establishment of juvenile schools, and the special instruction of a higher class of pupils, with a view to their becoming qualified for the office of Teachers. In these labours of love our friend continued to be engaged until the middle of January last, when he was attacked by Malagasy fever, and, to the deep regret of his Brethren in the Mission, and of his numerous and attached pupils, he died on the 5th of the following month. The subjoined particulars are given in a letter from Dr. Davidson, dated Antananarivo, February 29th, ult.:—

“It is my painful duty to let you know of the death of one of our number. Mr. Stagg, our kind and devoted brother and fellow-labourer, has gone to his reward. For some constitutions the climate of Antananarivo is trying, and our devoted brother had never enjoyed good health since his arrival; yet his constitution did not seem to be much affected by the slight fever from which he every now and again suffered. These attacks of fever yielded readily to remedies, and were never so serious as to cause us any anxiety. He attended the ceremony of laying the foundation-stone of the Hospital on Thursday, January 14th, and on the Saturday following he took tea at my house and seemed happy and hopeful. He said, ‘I have never felt better since I came to Madagascar,’ and he looked well and was cheerful. On Monday, the 18th, he felt slightly indisposed, and on Tuesday requested me to visit him. I found him in bed, slightly feverish, but nothing to indicate a fatal or even severe disease. About the end of the week the fever declared itself, and

we saw that it was of an inflammatory, and not of a remittent type. Delirium set in, first of a gloomy and sad, then of a cheerful kind, and about a week after the fever began it became furious. Under appropriate treatment the fever abated, and for a day or two we almost hoped he might recover. On Sunday, the 31st January, however, the fever returned, and the delirium with it. He became gradually worse, and died insensible about five o'clock a.m. on Friday, February 5th, after having been ill for above a fortnight. Not only do we who remain feel his loss, but his gentleness had endeared him to the natives, some thousands of whom, including his scholars, followed him in tears to his grave at Mahamasina, where he awaits the coming of his Saviour."

The Rev. W. Ellis, in a letter dated February 15th, makes the following additional statement :—

"During our dear brother's illness he was seldom collected and sensible for any long period together, and sometimes the violence of delirium was truly distressing to those who, night and day, were watching at his bed-side. But though the intervals during which his mind was calm were few, yet they sufficed to show that his soul was stayed on his Redeemer, and his mind supported and comforted by the cheering words of Christ. An evening or two before his departure he asked Mr. Pearse, who was sitting with him, to read a portion of Scripture. On being asked what portion he would like, he said the fourteenth of John's Gospel. He then asked Mr. Pearse to pray with him. In the prayer he appeared fully to join, as in the Amen at the close. He was not able to speak much afterwards.

"His disposition was amiable, and peculiarly adapted to interest the feelings and gain the confidence of children; and we all feel deeply the loss which the Mission has sustained by his removal, and the absence of his peaceful spirit and sincere friendship, from our reduced number; we believe also that our grief was truly and extensively shared by the children he had instructed. Early in his illness the Queen sent two officers to inquire how he was, having been made acquainted with his illness by the reports which were conveyed to her of the lamentations of the children. He was industrious, persevering, and devoted to his truly important work, and was not only beloved by his brethren, but respected as a faithful and affectionate teacher by the community in general, while he was regarded with personal esteem by some of the highest nobles in the country. We desire to bow with profound submission beneath the stroke of the Divine hand, which has fallen heavily upon us, and upon the Mission in its present interesting state. It is mysterious to us that the labours of our departed brother in a department of effort at all times important, but especially so here at present, should have been so suddenly and unexpectedly terminated. We do not repine: we believe that He who holdeth our souls in life doeth all things well, and is able, though we see not how, to make even this afflictive removal turn out to the furtherance of the Gospel in Madagascar. The remains of our dear brother were, on the morning of the 7th inst., deposited by the side of the graves of Mr. Hastie, Messrs. Hovendon, Rowlands, Tyerman, and others."

The Rev. Julius Kessler also writes, under date February 7th :—

“To-day we conveyed our departed friend to his last rest, and at half-past seven had assembled at the house occupied by him, so as to be ready to start at eight o'clock. Besides the missionaries, two nephews of Mr. Laborde joined, together with a great number of native Christians and the School children, to pay their last respects to our esteemed and beloved brother; and when all were together in the school-room, a Malagasy hymn having been sung, Mr. Pearse read a portion of Scripture, and I prayed in English, after which the procession marched slowly down to the burial-ground. At the grave an English hymn was sung, Mr. Ellis addressed us in English, and Mr. Toy prayed; then one of the preachers from Analakely, with which church Mr. Stagg had been associated, addressed a few words to the natives and prayed, and thus the sad ceremony concluded.”

DEATH OF MRS. RICE OF BANGALORE, EAST INDIES.

The subject of this notice, with her husband, the Rev. BENJAMIN RICE, embarked for India in the year 1836. They were appointed to the important station of BANGALORE, where, in conjunction with the other members of the Mission, Mrs. Rice prosecuted her labours, more especially in the department of female education, with exemplary devotion and perseverance, until the period of her lamented death, which happened on the 11th March, ult. Blessed is the death of the righteous; and although the surviving family of our excellent friend may long deplore the loss of one so justly beloved, they can cherish the unhesitating and joyful assurance that their loss has proved her unspeakable gain.

The following brief memorial of Mrs. Rice has been drawn up by her husband :—

“Mrs. Rice was born at Westbury, in Wiltshire, March 15, 1807. With her early history I am not particularly acquainted, except that I have heard that in childhood she was characterized by the same quiet, retiring disposition, which distinguished her through life. She was blessed with a singularly pious and exemplary mother, for whom she ever cherished the deepest affection, and who entered into her rest at a very advanced age (eighty-four, I believe), on the 11th March, 1863, exactly one year before her lamented daughter. Through the influence exerted upon her mind by this excellent woman, she was early led to dedicate her heart to the Lord.

When I first became acquainted with her she was a very active member of the Church then under the pastoral care of the Rev. Thomas Lewis, Union Chapel, Islington. Not content with seeking only her own soul's salvation, she laboured in the Sunday School, and by tract distribution, and the visitation of the ignorant, to bring others unto God. The state of the heathen also excited her compassion. It was not, therefore, simply as a matter of duty,

from her alliance with a missionary, but as a matter of choice, that she prepared to enter upon the work of Christ in this dark land.

"During our voyage to this country in the latter end of 1836, although suffering much from sea-sickness, she prosecuted the study of Canarese almost daily, with the assistance of a missionary on board who was acquainted with the language. The same course was continued with a Moonshee, after our arrival at Bangalore. Although these studies were soon interrupted by the care of a young family, yet they were resumed from time to time as leisure and strength permitted. The result was, that she had a very fair knowledge of the language, could read and write it without difficulty, and could understand and profit by Canarese preaching.

"During the whole period of our residence in India, now upwards of twenty-seven years, my dear wife laboured to the utmost of her strength in promoting the good of the females of this country; and, had health and domestic duties permitted, it was in her heart to have done much more. Her attention was principally directed to the Girls' Boarding School, in which many have been trained who are now intelligent Christian wives and mothers able to instruct their own children, and in some instances to assist in the native female schools. There are, at present, twenty-eight girls in the Boarding School, six of whom were last year admitted to the Church, the fruit, to a large extent, of the salutary influence, and Bible Class instruction, of her whose loss we now mourn. In addition to the immediate care of the girls, a correspondence, which often made heavy demands upon time and strength, had to be kept up with friends in England who contribute for the support of the school. This correspondence was useful in keeping alive missionary feeling in various circles, and in maintaining interest in female education in India.

"My beloved wife had long been suffering from symptoms of asthma, and from great debility of constitution. Change of air was recommended, and might have been attended with benefit, but circumstances were not favourable to her adopting this course at that time. A residence on the hills had been determined on, and preparations were in progress for her departure, when our Heavenly Father, in His all-wise and gracious providence, saw fit to lay His hand upon her and say, 'Come up hither.'

"Throughout her illness, and especially towards the close, her sufferings were distressingly great, but no murmur ever escaped her lips: once only she wrung her hands in anguish, and cried, 'O my Father!'

"The day before her removal she gave utterance to her feelings in such brief expressions as her pain and weakness would allow, and particularly expressed to me her great thankfulness that she could think of all her dear children as walking in the ways of the Lord. 'For this,' she said, 'I have prayed and laboured, and God has given me my heart's desire.' She spoke of the great mercies which we had received at the Lord's hands, through a long series of years, and said, 'Do not grieve: all is well. My dear, dear husband, the Lord support and comfort you. We shall all meet again. It will not be long.' She referred to each of her absent children by name, and said, 'The Lord preserve them. Tell them to trust in Him.' 'I have trusted the Lord from my childhood, and He will not forsake me now.' 'I have been an unprofitable servant.' 'A guilty, weak, and helpless worm,

on Thy kind arms I fall.' At my request, our friend Dr. Brett (for whose unremitting attention and kindness I shall ever feel deeply grateful) offered prayer at her bed-side, commending herself and her family to the grace and power of the Lord Jesus; a prayer which greatly refreshed all our spirits, and at the close of which my dear wife responded a hearty 'Amen,' thanking him also for all the solicitude he had shown on her behalf. At her own request, our brother Mr. Sewell afterwards came and prayed with her.

"Once or twice, when expressing my deep sorrow at witnessing her sufferings, she said, 'Oh, I cannot tell you what I feel: it is such a struggle!' But relief was mercifully afforded in this respect some few hours before her death, and she sunk at last quietly and gently, literally falling asleep in Jesus, March 11th, 1864. A little while before her departure, I whispered in her ear, 'Do you know me?' She said 'Yes.' I added, 'Do you feel peaceful and happy?' She replied, 'Yes,' and soon after became quite insensible.

"Blessed words! words not the utterance alone of dying lips, but confirmed by the whole course of life: 'Peaceful and happy;' and that peace and happiness springing from Jesus, the God-man, the Redeemer of the lost, the conqueror of death, the Lord of life and glory. Rest, beloved one, in the bosom of Emmanuel. In His presence there is fulness of joy: at His right hand there are pleasures for evermore.

"The mortal remains of the departed were followed to the tomb, March 12th, by a large number of friends, both European and native; and many a tear was shed over the grave, especially by the native girls and females of the Mission, whom she had loved with a mother's love, and for whose present and everlasting welfare she had ever cheerfully toiled. Her loss to her family, and to the Mission, is great. But though His faithful servants die, Jehovah lives. He will bring light out of darkness, and joy out of sorrow, to the glory of His own holy name.

"The solemn event was improved to a numerous congregation in the Mission Chapel, by the Rev. J. Sewell, March 20th, from the text, Luke viii. 52, 'She is not dead, but sleepeth.'"

DEATH OF MRS. BAYLIS, OF NEYOOOR, SOUTH TRAVANCORE.

The third instance of mortality in the Mission families which we have to record, is that of Mrs. Baylis, the wife of the REV. F. BAYLIS, of Neyoor, South Travancore. On leaving England in the year 1850, Mr. and Mrs. Baylis were in the first instance stationed at Madras, but about three years afterwards they removed to Neyoor, where, so long as health and strength permitted, Mrs. B. approved herself an earnest and loving helpmate to her husband in each department of Christian effort, and thereby acquired the affectionate esteem of all about her. After a period of much bodily suffering she entered into the joy of her Lord on the 25th February, ult.

The following narrative of the last illness and death of Mrs. Baylis has been furnished by the Rev. John Lowe, *Medical Missionary*.

“Neyoor, South Travancore,

“March 5th, 1864.

“MY DEAR DR. TIDMAN,—Since last mail left we have been called to mourn the loss of one greatly beloved by the people, and very dear to all the members of our Mission circle.

“From the letter Mr. Baylis forwarded, *viâ* Marseilles, about a fortnight ago, you will be somewhat prepared to receive the sad intelligence of the death of his beloved wife. Calmly and peacefully she ‘fell asleep in Jesus’ on the morning of Thursday, February 25th, leaving behind a sweet testimony to the power of Divine grace and the preciousness and all-sufficiency of her adorable Saviour.

“Since Mrs. Baylis returned from England at the close of 1861 she has never enjoyed good health, though in general able to engage more or less in the work upon which her heart was set. At intervals of three or four months she was seized with painful paroxysms of the disease which at last has proved fatal. Almost from the commencement of her last attack the symptoms were such as to lead me to entertain little or no hope of her recovery. When I told her my fears she received the announcement with great calmness and composure, assuring us then, as she frequently did on subsequent occasions, that she was ready to depart, and expressed the hope, that if it was her Heavenly Father’s will, she might have a speedy release from her severe sufferings. She manifested great patience and resignation throughout her painful illness: we never heard a murmur escape her lips.

“At intervals, when somewhat free from pain, she instructed Mrs. Lowe as to the management of the boarding-schools and other matters she wished my dear wife to attend to after her death.

“During the last few days of her life the dying mother’s heart was at times drawn out in prayerful yearning solicitude for the welfare of her darling only child in England. Her faith in Christ was unflinching: no clouds were permitted even for a moment to obscure her spiritual vision. It was indeed no small privilege to minister to the comfort of our beloved friend, to sit by the couch of sickness, and hear her dying testimony to the faithfulness of her Saviour God whom she loved and served.

“And certainly never was a more powerful sermon preached in India than was preached by the dying missionary’s wife to the agents and others who came to bid her farewell the Sabbath before her death. At her own request they were admitted to the chamber of sickness, so soon, alas! to be the chamber of death; and as one after another came forward, weeping tears of sorrow, and kissed the wasted hand of their loving and beloved friend and teacher, she was enabled to address a few words of encouragement and counsel to each, which time, we trust, will never efface from their memories.

“On Sabbath evening she thought her end was nearer than it really was; and, in prospect of soon leaving the dear children in the school, for whose salvation she had long laboured and prayed, she asked me to go and deliver her dying message to them. ‘Tell them,’ she said, ‘to remember the precious truths they have learned: tell them to come to Jesus now, to seek the loving Saviour till they find Him.’

“She rallied a little during Sabbath night, and from Monday afternoon

continued more free from pain and sickness. On Monday it was evident, however, that she was sinking fast; towards evening she gradually became unconscious, and at ten minutes past one o'clock on Thursday morning our beloved sister breathed her last.

"By daybreak the sad news had spread far and wide, and hundreds from this and neighbouring districts came to Neyoor to testify their love and affection for the dear departed, and to look upon the mortal remains of one who in her lifetime was so deservedly beloved by all. Many tears were shed, and great was the mourning and lamentation; for all felt that they had lost one who had been as a mother to them.

"The funeral took place the same afternoon. I conducted the services in the chapel and at the grave; and, surrounded by a weeping and mourning multitude, the remains of our beloved one were laid in the silent grave, 'in sure and certain hope of the resurrection to eternal life.'

"On the Sabbath following great numbers were present at the deeply solemn services held at the Home Station. Mr. C. Yesudian, our Assistant Missionary, preached in the morning, the Rev. J. Duthie in the forenoon, and I in the evening. May the deep impressions then produced prove lasting, and this sad event, which has cast a gloom over our Missions, be richly sanctified to all.

"With the exception of one year spent in England for the restoration of health, Mrs. Baylis has enjoyed the privilege of labouring in India along with her dear husband, my esteemed colleague, for nearly thirteen years. In much weakness and bodily suffering, but with a willing heart, she spent her strength in zealous efforts for the good of the people generally, and especially among the women and children in this important and extensive district; and, as the result of her labours, many young wives and mothers in this and other districts, who were trained and educated in the boarding-school which she established and carried on so successfully till her death, are now occupying spheres of influence and usefulness in our Missions, and upwards of forty intelligent girls are at present in the school, receiving a good education and preparing for future service. Her efforts, too, on behalf of the poor in the district were unremitting. The last service, indeed, which she rendered to the Mission, was the preparation of an appeal on behalf of the Dorcas Society, copies of which she issued to all the agents, to be read to their respective congregations.

"As it is said of Dorcas, so may it be said concerning the dear departed, 'This woman was full of good works and almsdeeds which she did.' The missionaries and their wives have lost a kind, sympathizing friend, and a valued and judicious counsellor; our dear people mourn, as they themselves say, 'the loss of their mother;' and the heart of the bereaved husband is filled with sorrow. His sorrow is shared by a loving and sympathizing flock, whose prayers have been heard and answered in their beloved pastor's sweet experience. The Lord is graciously comforting and sustaining his dear servant in this season of darkness and sorrow. Mr. Baylis has gone to Mootam, to spend a fortnight or three weeks, in the hope that the change may do him good: he has not been enjoying good health for some time past. He will write you next mail.

"My dear wife feels the responsibility now resting upon her, but, depending

upon promised aid, in the strength of the Lord, she desires to enter upon the work now devolving upon her; and our earnest prayer is, that her efforts among the women of the district and in connection with the boarding-school may be as abundantly blessed as were those of our departed sister.

"Mr. Baylis unites with Mrs. Lowe and myself in sending kindest regards to you and Mr. Prout.

"I remain, my dear Dr. Tidman,

"Yours sincerely,

"JOHN LOWE.

"REV. DR. TIDMAN."

DEATH OF MRS. THOMAS, OF SHANGHAE, CHINA.

In the two instances last recorded, our departed friends had laboured for years among the heathen; but, in the allwise yet inscrutable providence of God, Mrs. Thomas, with her husband the REV. R. J. THOMAS, had only very recently arrived in Shanghai, their appointed sphere of labour in China, when, after a brief illness, she entered upon her rest and reward on the 24th March, ult. Our departed friend left England with a heart full of love and compassion for the heathen, and though denied the privilege of carrying out her benevolent object, it will console her bereaved husband to reflect that she now serves God in His temple above, without alloy, and without end.

The REV. W. MUIRHEAD, in a letter dated Shanghai, 24th March, makes the following announcement:—

"In the absence of Mr. Thomas, at Hankow, I beg to communicate to you the sad intelligence of his dear wife's death. It took place this morning at one o'clock, after a very few days' illness. Her end was peace; and at times, when she was sufficiently conscious, she gave pleasing testimony of her faith in the Lord Jesus, and His preciousness to her in a dying hour. All that could be done by her medical attendant, Dr. Henderson, and a few Christian friends, was done for her in the course of her illness, and we are now left to mourn over our loss, though it be to her infinite gain.

"Our dear brother Mr. Thomas went to Hankow about a fortnight ago, little apprehending that there was any cause for anxiety on account of his beloved wife. He is not expected to return for a week or ten days. May God help him to bear the afflicting news."

The additional particulars contained in the subjoined letter are furnished by the Rev. R. J. Thomas:—

"London Mission,

"Shanghai, April 5th, 1864.

"MY DEAR DR. TIDMAN,—I little thought when we left England that the first letter from myself to you would contain the mournful tidings it now falls to my lot to communicate. My dear wife died on the 24th of last month. The event has quite prostrated me: it was so utterly unexpected. The voyage agreed uncommonly well with her; hitherto the climate of Shanghai has been temperate and pleasant; yet, immediately after landing, the place did not

seem to agree with my dear wife. I had no fears, for, on the whole, she was happy and comfortable. True, I had fears about the hot weather, and the 11th of last month took advantage of a free passage to Hankow to arrange, if possible, that my wife might spend the summer there. Mr. John was exceedingly kind, and assured me (as did others) that Hankow was far healthier than Shanghai.

"I returned as speedily as possible, without the slightest thought of the sad event that had taken place in my absence.

"The sad news met me at Chin-Kong, communicated most kindly and feelingly by Dr. Garth.

"While in Hankow I had a letter from my wife—quite quiet and happy as usual—no wish to recall me—no presentiment. A few days before her death she, it appears, was shocked by the news of the death of the beloved wife of an American Missionary residing here. That shock brought on the sad event, which took place on the 20th ult. Afterwards she got on so well that a note was sent to me by a friend, telling me not to be alarmed at all. However, I had started from Hankow before getting the note.

"Monday evening she began to sink; Tuesday, nearly all day was unconscious; towards evening Dr. Henderson, in company with Dr. Sibbold, came, and saw her end was approaching. My dear wife sweetly fell asleep in Jesus about 1 o'clock a.m., 24th ult. She was quite conscious at last, and her last words were, 'Jesus is very precious to me.'

"My heart is well-nigh broken. I must seek somewhere a complete change. All that could be done for a sufferer was done for my dear wife. Mr. and Mrs. Muirhead and Miss Gamble have earned my deepest gratitude. I cannot write any more: my sorrow bursts forth afresh as I go over its details. I trust to give myself more completely than ever to the noble work on which I have just entered, but at present I feel weighed, borne down by deep grief.

"I am sure I have your sympathy and prayers that no trial, however grievous, should separate me from this glorious cause, but rather thank God for her peaceful, painless end, and say, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

"With kindest regards to yourself and Mr. Prout,

"I am, dear Dr. Tidman,

"Very sincerely yours,

"REV. DR. TIDMAN."

"R. JERMAIN THOMAS.

ORDINATION OF MISSIONARIES.

LEEDS.

ON Tuesday evening, May 3rd, at Belgrave Chapel, Leeds, Mr. G. F. SCOTT, B.A., of Spring Hill College, was ordained a Missionary to Lifu, South Seas, in connection with the London Missionary Society. The Rev. H. Simon, of Castleford, conducted the introductory devotional services; the Rev. George Gill, of Burnley, (formerly a Missionary in the South Seas,) described the field of labour; the Rev. G. B. Scott, of Whitchurch, Salop, (the Mis-

sionary's father,) asked the usual questions; the Rev. Professor Barker, of Spring Hill College, offered the Ordination Prayer; the Rev. G. W. Conder, of Cheetham Hill, delivered the charge; and the Rev. W. Thomas, of Queen Street Chapel, concluded the service with prayer. The hymns were read by the Rev. E. R. Conder, M.A., of East Parade Chapel. Other ministers of various denominations were also present.

ABINGDON.

On Wednesday, the 18th May, Mr. GEORGE COUSINS was ordained, at the Independent Chapel, Abingdon, as a Missionary to Madagascar, in connection with the London Missionary Society. The Rev. R. Fletcher conducted the introductory service. The Rev. Dr. Tidman, Foreign Secretary of the Society, described the field of labour. The Rev. S. Lepine asked the usual questions, to which Mr. Cousins gave satisfactory replies. The Rev. Professor Barker, of Spring-hill College, offered the ordination prayer, and the Rev. E. R. Conder, M.A., of Leeds, delivered a most impressive charge to the young Missionary. Other ministers took part in the service, which was of a very interesting character.

ARRIVAL OF MISSIONARIES.

Rev. J. H. Budden, from Almorah, East Indies, per "St. Lawrence," April 2nd.

Rev. F. J. Bright, Mrs. Bright, and family, from Mirzapore, East Indies, April 30th.

Rev. Henry Gee, Mrs. Gee, and family, from Samoa, South Seas, May 20th.

DEPARTURE OF MISSIONARIES.

Rev. G. F. Scott, and Mrs. Scott, appointed to Lifu, Loyalty Islands, South Seas, embarked at Gravesend for Sydney, per "Nineveh," June 2nd.

Rev. C. Campbell, on his return to Bangalore, East Indies, embarked at Southampton, per "Delta," June 4th.

Rev. George Cousins, and Mrs. Cousins, appointed to Madagascar, embarked at Southampton, per "Poonah," June 20th.

MISSIONARY FESTIVAL IN HOLLAND.

Last summer the supporters of Evangelical Missions in Holland held their first National Missionary Festival. The attendance on that occasion was so large, and its influence so good, that they have resolved to convene a similar meeting for Thursday, July 14th, in the grounds of the Dowager Lady Van Brackell Doornwerth, near the Wolfhezen Station on the Utrecht and Arnheim Railway. The promoters of this convocation would cordially welcome friends of Missions from this country; and should any members of the Society propose to be present, further information may be obtained by application to the Mission House, Blomfield Street.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following; viz. :—

For Madagascar :—To a few Friends in connection with the Independent and United Presbyterian Churches, Dundee, for a Box of useful Clothing; To Miss Barlow, Stockport, for a Parcel of Books, &c.; To Stepney Meeting Ladies' Working Society, per Mrs. Holdsworth, for a Box of useful Articles; To the Ladies' Auxiliary, Paddington Chapel, per Miss Wilcox, for a Box of Clothing and useful Articles; To the Missionary Sewing Party, Oxton Road Congregational Church, Birkenhead, for a Box of Clothing; To R. Ford, Esq., Thorpe Hamlet, near Norwich, for a Bell.

For Mr. J. Parrett, Madagascar :—To Friends at Milton, for a Box of useful Articles.

For Rev. R. B. Taylor, Cradock :—To the School Children and Friends of Westbourne Grove Baptist Chapel, and to a few Friends at Counter Hill, for a Box of useful and fancy Articles.

For Rev. R. Moffat, Kuruman :—To the Wicker Church Working Society, Sheffield, for a Case of Clothing, Cutlery, &c.

For Rev. S. M. Creagh, Maré :—To Miss Boosey, Bocking, for a Box of Clothing.

For Rev. W. Wyatt Gill, Mangaia :—To the Young Ladies of Arley Chapel Missionary Association, Bristol, for a Case of Clothing, Stationery, &c.

For Rev. A. Corbold, Madras :—To the Clapham Ladies' Working Missionary Society, for a Case of useful and fancy Articles.

For Mrs. Porter, Cuddapah :—To the Rev. J. R. Thomson's Congregation, Tonbridge Wells, for a Parcel of useful Articles; To the Sydenham Juvenile Society, per Miss Hartland, for a Box of Work.

For Nagercoil Mission :—To Ladies at Dorking, per Rev. J. S. Bright, for a Box of Clothing value £5.

For Rev. W. Dawson, Vizianagaram :—To Friends at Zion Chapel, Manchester, for a Box of Clothing, value £10.

For Rev. T. H. Clark, Jamaica :—To Mrs. Alexander, Reigate, for a Valuable Case of Useful Articles.

For Rev. J. P. Ashton, Madras :—To the Female Missionary Working Association, Surrey Chapel, for a Box of useful Articles, value £20.

To Mr. R. Henderson, Edinburgh, for a Box of Buttons; To T. T. Ormerod, Esq., Brighthouse, for a Parcel of Books; To F. W. Cobb, Esq., Margate, for a Box of Books and Magazines; To Mrs. Birch, Driffield, for a Box of Books; To T. J. Pearson, Esq., Workop; To Mrs. W. Scrutton, jun., East India Road; To J. Casterton, Esq., Dalston; To Mrs. Morris, Park Street; and To a Friend, for copies of the "Evangelical" and other Magazines, Pamphlets, &c.

The Rev. Dr. Turner desires gratefully to acknowledge the receipt of the following Articles :—

Parcel of Clothing for Malua, from Friends at Woollongong, per Rev. George Charter.

Box of useful Articles, for ditto, from Mrs. Robert Smith, St. Kilda.

Box of useful Articles, for ditto, from the Ladies' Working Society of McKillop Street Congregational Church, Geelong.

Communion Service for the Church at the Mission Seminary, Malua, from Mrs. Henderson and other Friends at Geelong.

£10 for Tools, Stationery, &c., for the Samoan Mission Seminary at Malua, from Henry Hopkins, Esq., Hobart Town.

COLLECTIONS AT THE ANNIVERSARY IN MAY.

ANNIVERSARY COLLECTIONS.

May, 1864.

Weigh House Chapel	11	18	6
Aldersgate Street Welsh Chapel	4	0	0
Surrey Chapel	43	3	7
Tabernacle	37	18	2
Exeter Hall	84	6	7
Poultry Chapel	8	19	5

MISSIONARY. COMMUNION.

Craven Hill Chapel	8	3	7
Stepney Meeting	12	5	0
Craven Chapel	5	3	9
Falcon Square Chapel	7	5	6
Union Chapel, Islington	15	9	9
Kingsland Chapel	7	17	0
Hanover Chapel, Peckham	13	10	0
Trevor Chapel, Brompton	6	1	6
Greenwich Road Chapel	5	1	0
Ecclestone Square Chapel	5	12	4
Bedford Chapel	6	13	0
New Tabernacle	3	14	0

COLLECTIONS 15TH MAY.

Abney Chapel	15	16	0
Albany Road Chapel	5	0	0
Anerley	5	3	3
Barbican Chapel	7	0	0
Bayswater, Craven Hill Chapel	32	11	1
Bedford Chapel	27	10	0
Bethnal Green	10	8	0
Bethnal Green, Park Chapel	3	3	0
Bishopsgate Chapel	51	0	0
Blackheath	39	12	4
Brighton, Union Chapel	20	0	0
Bromley	11	0	0
Buckingham Chapel	5	9	10
Camberwell New Road	6	17	8
Clapham	30	10	9
Clapton	84	5	0
Clapton, Pembury Chapel	7	3	0
Claremont Chapel	27	14	0
Claylands Chapel	18	3	3
Coverdale Chapel	6	5	6
Craven Chapel	48	16	9

Deptford	10	11	4	Mile End New Town Chapel	6	2	0
Dulwich, West Park Road Chapel	11	3	7	Mile End Road Chapel	8	0	0
Ebenezer Chapel, Shadwell	5	1	7	Mill Hill Chapel	2	2	0
Eccleston Square Chapel	24	16	6	Middleton Road Chapel	19	14	3
Eltham	36	12	0	Mitcham	15	8	9
Enfield	10	14	2	New College Chapel	35	5	11
Erith	10	3	5	New Court Chapel	3	14	10
Falcon Square	15	0	0	Orange Street Chapel	8	13	8
Fetter Lane	3	12	6	Oxendon Street Chapel	15	15	6
Finchley	8	8	6	Paddington Chapel	22	10	8
Finsbury Chapel	11	0	2	Park Chapel, Camden Town	31	14	10
Forest Gate	7	0	10	Peckham, Hanover Chapel	22	0	5
Greenwich, Maize Hill Chapel	9	7	3	Peckham Rye Chapel	7	15	11
Greenwich Road Chapel	5	9	1	Pentonville Congregational Church	7	6	0
Hackney, St. Thomas's Square	12	1	4	Plaistow	8	7	6
Hackney, Old Gravel Pits	39	13	0	Poplar, Trinity Chapel	37	17	7
Hammersmith, Broadway	7	2	0	Poultry Chapel	76	9	9
Hampstead Road, Tolmers Sq. Chapel	12	0	0	Richmond	10	0	0
Hare Court Chapel, Canonbury	71	14	8	Robert Street Chapel	9	0	0
Harley Street Chapel	16	2	0	Southgate Road Chapel	13	14	9
Haverstock Chapel	13	14	6	St. Mary Cray	22	14	10
Hendon	11	6	10	Stepney	29	1	0
Highgate	11	13	1	Stockwell	14	0	0
Holloway	20	19	1	Stratford	13	19	8
Horbury Chapel	16	10	0	St. John's Wood Chapel	9	0	6
Hornsey, Park Chapel	19	1	8	Surbiton	12	12	2
Hounslow	7	5	1	Sutherland Chapel	9	3	6
Hoxton Academy Chapel	16	8	4	Sutton	10	10	0
Islington Chapel	15	1	4	Sydenham	10	2	0
Islington, Union Chapel	72	8	7	Tonbridge Chapel	6	15	9
Islington, Offord Road Chapel	16	4	3	Tooting	7	11	2
Islington, Barnsbury Chapel	15	7	6	Totteridge	19	0	0
Jamaica Row Chapel	9	13	9	Walthamstow	16	2	1
Kennington, Carlisle Chapel	5	2	8	Walworth, York Street	22	7	8
Kensington	45	7	1	Wandsworth (including 5s. in memory of a deceased infant)	12	17	0
Kentish Town	28	8	0	Weigh House Chapel	35	18	6
Kingsland	41	11	0	West Brompton	5	16	9
Kingston	7	6	3	Westminster Chapel	33	14	7
Lewisham, Union Chapel	12	0	0	Wood Green	5	10	0
Lewisham, High Road	26	13	1	Woolwich, Rectory Place Chapel	14	18	3
Marlborough Chapel	14	12	0	York Road Chapel	24	14	2

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Vile, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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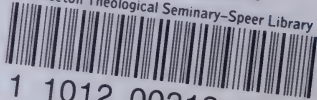
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